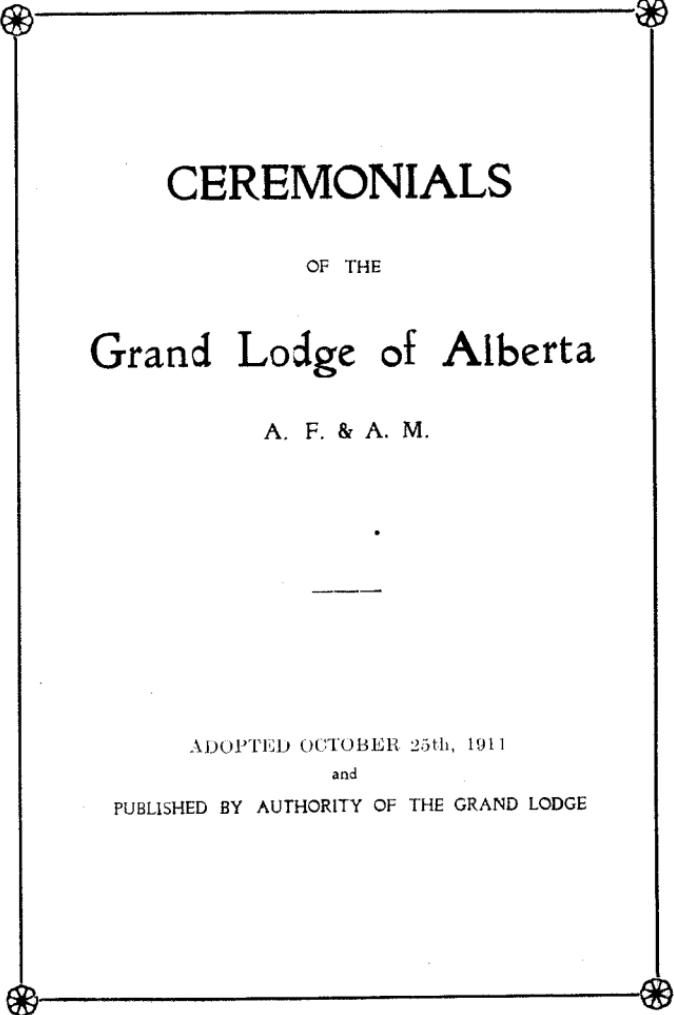


CEREMONIALS

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CEREMONIALS

OF THE

Grand Lodge of Alberta

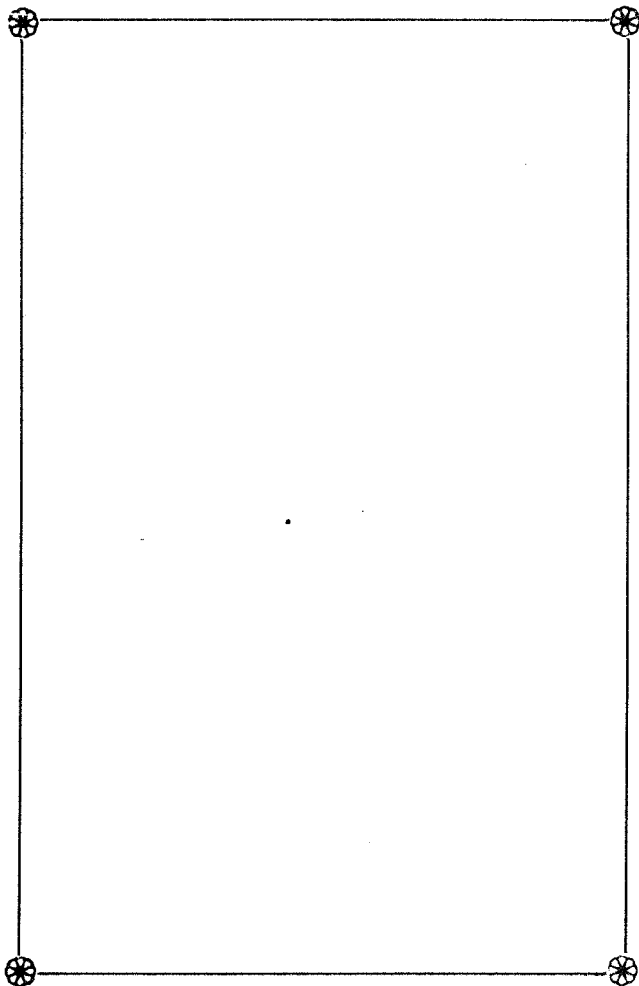
A. F. & A. M.

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ADOPTED OCTOBER 25th, 1911

and

PUBLISHED BY AUTHORITY OF THE GRAND LODGE



2017-2018



1912

E. W. RUGG CO.
CORNER CUMBERLAND AND GERTIE STREETS,
WINNIPEG.

I hereby certify that the following pages are true
copies of the ceremonials authorized by the Grand
Lodge of Alberta, A. F. & A. M.

G. Masdonald

Grand Secretary.







Ceremonies of Instituting a Lodge Under Dispensation.

The Dispensation for the institution of a new Lodge is issued by the Grand Master, and is sent to the brother named in the instrument as Worshipful Master, who should, as soon as convenient, notify the Grand Master of its reception, requesting him to name the time When he can attend to institute the Lodge. The members named in the dispensation are then notified by the Worshipful Master to assemble in their Lodge room at the time determined upon. After the brethren are assembled, the Grand Master, or his representative, will assume the East and announce the object of the meeting. He then causes the dispensation to be read, after which the names of the officers appointed by the Worshipful Master of the new Lodge will be announced. As these names are called, the officers will form in line between the Altar and the West, and facing the East, when the Grand Master will invest each officer with his jewel.

*If the Grand Master cannot attend, he will depute the District Deputy Grand Master, or a competent Pass Master, or instruct the Master of the Lodge to select a qualified brother to open the new Lodge.



The new master will then be seated in the East, on the right of the Grand Master. The Wardens and other officers will take their respective stations and places. The Grand Master will then open the Lodge in the three degrees of Masonry, and deliver to the officers and brethren the following:

Charge to the Worshipful Master.

Worshipful Master (who rises), the Grand Master having committed to your care the superintendence and government of the brethren who are to compose this new Lodge, you cannot be insensible of the obligations which devolve on you as their head, nor of your responsibility for the faithful discharge of the important duties annexed to your appointment.

The honor, reputation, and usefulness of your Lodge will materially depend upon the skill and assiduity with which you manage its concerns, whilst the happiness of its members will be generally promoted in proportion to the zeal and ability with which you propagate the genuine principles of our institution.

For a pattern for imitation, consider the great luminary of nature, which, rising in the East, regularly diffuses light and lustre to all within its

These movements should be accompanied with music, if convenient.

circle. In like manner it is your province to spread light and instruction to the brethren of your Lodge. Forcefully impress upon them the dignity and high importance of masonry, and seriously admonish them never to disgrace it. Charge them to practice out of the Lodge those duties which they have been taught in it, and by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution ; so that, when a person is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows ; to whom distress may prefer its suit ; whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the Constitution of the Grand Lodge, the by-laws of your Lodge, and, above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation.

Charge to the Wardens.

Brothers Senior and Junior Wardens (who are called up by two knocks), you are too well acquainted with the principles of Masonry to warrant any dis-trust that you will be found wanting in the discharge of your respective duties. What you have seen praiseworthy in others you should carefully imitate, and what in them may have appeared defective, you should in yourselves amend. You should be ex-

amples of good order and regularity, for it is only by a due regard to the laws in your own conduct that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master you will succeed to higher duties ; your acquirements must therefore be such that the Craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your brethren and the testimony of a good conscience.

Charge to the Brethren of the Lo ge.

(THREE KNOCKS.) Brethren of this new Lodge, such is the nature of our institution that as some must, of necessity, rule and teach, so others must, of course, learn to submit and obey. Humility, in both, is an essential duty. The officers who are appointed to govern your Lodge are sufficiently conversant with the rules of propriety and the laws of the institution to avoid exceeding the powers with which they are intrusted, and you are of too generous a disposition to envy their preferment. I therefore trust that you will have but one aim—to please each other, and unite in the grand design of being happy and communicating happiness.

Finally, my brethren, as this association has been formed and perfected in so much unanimity and concord in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and light which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and Masons. And may the TENETS OF OUR PROFESSION be transmitted through your lodge pure and unimpaired, from generation to generation.

The Grand Master may conclude with such personal instruction and advice as he deems proper for the occasion, and then declare the New Lodge duly instituted and properly prepared for the transaction of such business as may lawfully come before it:

The Grand Honors are given.

The **Director of Ceremonies** then makes the following .

PROCLAMATION.

By order of the Most Worshipful Grand Master of the Grand Lodge of Alberta, Ancient, Free and Accepted Masons, I now proclaim Lodge, Under Dispensation, regularly instituted this day of A.L. All interested will take due notice and govern themselves accordingly.

The foregoing proclamation is made from the East, from the West, and from the South.

The **Grand Chaplain** will pronounce the following or some other appropriate

BENEDICTION.

Almighty Father of the Universe, Whose throne is the high heavens, and the earth Thy footstool ; Who hast knowledge of the doings of Thy intelligent creatures, may we ever look unto Thee as our heavenly counsellor, to guide and direct us in the paths that lead to truth and holiness, and regard Thee as the true source of happiness.

May the favor of Thy blessing rest upon us, and all regular assemblies of Masons. May it be our constant aim to emulate each other in the performance of good works in behalf of our fellow-beings, for the promotion of our present and future happiness, and of Thy glory.

May every moral and social virtue prevail, and thereby more firmly cement us in the bonds of brotherly love to the glory and honor of Thy great and holy name. Amen.

Response —So mote it be.

The brethren are seated.

The Grand Master (or his representative) hands the Worshipful Master the Dispensation and the gavel, resigns the chair and takes the seat vacated by the Worshipful Master. The Lodge then proceeds with its business.



Instructions for Lodges Under Dispensation.

1. Lodges Under Dispensation are to be set to work by the Grand Master, the District Deputy Grand Master, or some properly authorized brother.

2. Officers of Lodges Under Dispensation are not installed.

3. The Dispensation is to be copied into the Lodge minute book.

4. The by-laws recommended for subordinate Lodges by the Grand Lodge, are to be used by Lodges Under Dispensation, filling up the blanks to suit local circumstances.

5. The minutes are to be kept in accordance with form in the Constitution of the Grand Lodge.

6. The full name of all petitioners must be entered on the records.

7. Dimits or proper certificates of standing must accompany all petitions for membership, and that

fact noted on the record, stating the name and number of the Lodge of which the person was last a member.

8. There can be no remission of fees to any candidate under any excuse whatever.

9. Lodges Under Dispensation do not pay any dues to the Grand Lodge, but must pay fees for certificates, registering initiations, etc.

10. The record should state particularly the fact of opening and closing the Lodge, and the changes from one degree to another, viz.: the First, Second and Third Degrees.

11. Candidates must be examined thoroughly as to their proficiency, in open Lodge, before being advanced.

12. The records should be written plainly, and should begin on another line. They must be read before closing, and signed by the worshipful Master and Secretary, after being confirmed at the following regular meeting.

13. Relative to parliamentary law, Masonic Lodges cannot adopt any text-book upon that subject beyond the rules laid down in the Constitution and By-laws, as all such proceedings as "calling the question," "going into committee of the whole," "calling for yeas and nays," etc., etc., are all

improper Masonically. It is expected that the Worshipful Master will thoroughly acquaint himself with Masonic usage, and be governed accordingly.

14. The Lodge must send to the Grand Secretarys office, before the meeting of the Grand Lodge, the Dispensation, Petition for Charter, and its record books, for inspection of the Committees on Charters and New Lodges. Copies of the records will not answer the purpose.

15. The blank forms sent out by the Grand Secretary for the use of chartered Lodges, will also be sent to Lodges Under Dispensation, and must be properly filled up and sent to him with the record book.





16. The record and other books will be returned (after the close of the Grand Lodge) by the Grand Secretary.

17. If a charter be issued, it will be sent to the District Deputy Grand Master, or some other qualified brother, and not to the Lodge.

18. The Constitution is intended to be STUDIED carefully by the officers, as it contains a solution of almost every question that can possibly arise.

19. Lodges Under Dispensation have the same territorial jurisdiction as Chartered Lodges.

20. Lodges Under Dispensation have penal jurisdiction over their own members and over all non-affiliates within their jurisdiction.



Ceremonies of Consecrating and Constituting a New Lodge

When a lawful number of Master Masons have organized under the rules and regulations of the Grand Lodge, and worked a certain time as a Lodge by authority of a letter of dispensation, they may petition the Grand Lodge, at its annual communication, for a charter. Every dispensation expires by limitation, and when the term of probation expires the petitioners cannot convene as a Lodge of Masons until the Grand Lodge shall have granted a charter to the petitioners, or continued the letter of dispensation. If the prayer of the petitioners shall be granted, a charter will issue ; but the brethren to whom it is issued cannot convene under its authority until they shall be constituted into a regular Lodge and the officers installed. The ceremony of constituting a Lodge is conducted by the Grand Master in person, or by some brother acting under a written authority.

On the day and hour appointed for consecrating.

CONSECRATING AND CONSTITUTING A LODGE. 15

constituting and dedicating a new Lodge, the brethren thereof will assemble in the Lodge room.

The Grand Master and his officers (or the brother authorized by the Grand Master for the purpose' with such other brethren as he shall call to his assistance) meet at the same time in some place convenient to the Lodge room, and open Grand Lodge.

The new Lodge then sends to the Grand Master the following message :

M.W. Grand Master—

The Worshipful Master, Wardens, Officers and brethren of.....Lodge are now assembled at.....and have instructed me to inform you that under the dispensation which you were pleased to grant them, bearing date.....day of.....A.L. 59..., authorizing them to form and open a Lodge of Ancient, Free and Accepted Masons in the.....of....., they have regularly assembled and conducted the business of Masonry according to the best of their abilities ; that their proceedings have received the approbation of the Most Worshipful the Grand Master ; they have obtained a charter and are desirous that their Lodge should be consecrated, dedicated and constituted, their Worshipful Master installed, and their Wardens and other Officers invested, agreeably

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to the ancient usages and customs of the fraternity, for which purpose they are now assembled and await your pleasure.

The Grand Lodge now moves in procession to the hall of the new Lodge; the Lodge receives them with the Grand Honors, the Officers resigning their seats to the Grand Lodge Officers.

The **Deputy Grand Master** addresses the Grand Master :

M.W. Grand Master.—A number of brethren duly instructed in the mysteries of Freemasonry having assembled together at stated periods for some time past by virtue of a dispensation granted them for that purpose, do now desire to be constituted into a regular Lodge agreeably to the ancient usages and customs of the fraternity.

The **Worshipful Master** presents the minute book to the Grand Master, who examines the same, and if found correct proclaims :

Grand Master.—The records appear to be properly entered and approved. Upon due deliberation the Grand Lodge has granted the brethren of this new Lodge a Charter confirming them in the rights and privileges of a regularly constituted Lodge, which the Grand Secretary will now read.

(THE GRAND SECRETARY READS THE CHARTER.)

To Consecrate

Grand Master.—We shall now proceed according to ancient usage to consecrate and constitute these brethren into a regular Lodge ; but before proceeding with these important ceremonies it is our duty to invoke the blessing of Almighty God.

The Grand Master then calls up the assembly, and says :

All present will give attention while our Grand Chaplain addresses the throne of Grace.

PRAYER.

Grand Chaplain.—Great Architect of the Universe ! Maker and Ruler of all worlds ! Deign from Thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly!

We humbly implore Thee to give us, at this and at all times, wisdom in all our doings, strength of mind in all our difficulties and the beauty of harmony in all our communications !

And permit us, Thou Great Author of Light and life! Great source of love and happiness to erect this our Lodge, and now solemnly to consecrate the same to Thy honor and glory !

Glory be to God on high !

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Response by the Brethren.—As it was in the beginning, is now, and ever shall be, world without end ! So mote it be.

Grand Master.—Brother Grand Director of Ceremonies, you will direct the brethren of the new Lodge to their proper positions and re-form the Grand Lodge in procession.

The Grand Director of Ceremonies will then form a procession two and two. The symbol of the Lodge is carried in front of the procession by four Past-Masters.

The first procession is made around the Altar, during which (the Organist leading at the organ) the brethren sing the first verse of the following hymn. That verse being sung, the “Lodge” is placed on the Altar. During the second procession the second verse is sung, and during the third procession the third verse is sung.

HYMN.

6s and 4s.—GOD SAVE THE KING.

I.

Thou ! who art God alone !
Accept before Thy throne,
Our fervent prayer !
To fill with light and grace
This house, Thy dwelling place,
And bless Thy chosen race,
O God ! draw near.

II.

As through the universe,
All nature's works diverse,
Thy praise accord :
Let FAITH upon us shine,
And CHARITY combine
With HOPE to make us Thine,
Jehovah, Lord !

III.


Spirit of truth and love !
Descending from above,
Our hearts inflame
Till Masonry's control
Shall build in one the whole,
A Temple of the soul,
To Thy great name.

The "Lodge" being placed on the Altar after the first procession, the Deputy Grand Master presents the vessel with corn to the Grand Master.

Grand Master, giving iii. k., sprinkles corn on the "Lodge," and says:

In the name of the Great Jehovah to whom be all honor, and glory, I consecrate this Lodge with corn, the emblem of health and plenty, and symbolic of the many gifts and presents for which we are indebted to the bounty of the Great Architect of the Universe.

The brethren now give the grand honors thrice; the procession moves the second time; music and



20 CONSECRATING AND CONSTITUTING A LODGE.

hymn; the "Lodge" is again placed on the Altar; the Grand Senior Warden presents the vessel with wine to the Grand Master.

Grand Master, giving iii. k., pours wine on the "Lodge," and says:

In the name of the Great Jehovah, to whom be all honor and glory, I consecrate this Lodge with wine, the emblem of joy and cheerfulness.

The brethren give the grand honors thrice; the procession moves the third time; music and hymn; the "Lodge" is again placed on the Altar; Grand Junior Warden presents the vessel with oil to the Grand Master.



Grand Master, giving iii. k., pours oil on the "Lodge," and says:

In the name of the Great Jehovah, to whom be all honor and glory, I consecrate this Lodge with oil, the emblem of comfort and consolation.

And I consecrate this Lodge to the honor and glory of T.G.A.O.T.U.

The brethren respond, "So mote it be," and they again give the grand honors thrice.

The Hall is then dedicated (SEE CEREMONIES OF DEDICATION, PAGE 22).



To Constitute

After the Ceremonies of Dedication the



Grand Master, giving three knocks, says:

In the name of the Most High, and of the Most Worshipful the Grand Lodge, I now constitute and form you, my good brethren, into a Lodge of Ancient Free and Accepted Masons, under the name of theLodge, and numbered.....on the register of the Grand Lodge. From henceforth I empower you to act as a regular Lodge, constituted in conformity to the rites, ceremonies and charges of our honorable fraternity; and may the Supreme Architect of the Universe prosper, direct and counsel you in all your doings.

The brethren respond "So mote it be," and give the Grand Honors thrice; the brethren of the new Lodge advance and salute the Grand Master. (An ode or hymn may be sung after the salute by the new Lodge.)

Grand Master gives one knock, all resume their seats.



The Officers of the new Lodge are then installed
(FOR CEREMONIES OF INSTALLATION, SEE PAGE 32).



Ceremonial for the Dedication of Masonic Halls

On the day appointed for the celebration of the dedication, the Grand Master (or his representatives) and his Officers, accompanied by the members of the Grand Lodge, meet in a convenient room, near the place where the ceremony is to be performed, and the Grand Lodge is opened. The Master of the Lodge to which the Hall to be dedicated belongs, being present, rises and addresses the Grand Master, as follows:

W. Master.—Most Worshipful Grand Master
The brethren of Lodge No., being animated with a desire of promoting the honor and interest of the institute, have at great pains and expense erected a Masonic Hall for their convenience and accommodation. They are now desirous that the same should be examined by the M. W. Grand Lodge, and if it should meet its approbation, that it should be solemnly dedicated to Masonic purposes, agreeably to ancient form.



A procession is then formed in the following order:

Grand Tyler,
With Drawn Sword.
Two Grand Stewards,
With White Rods.
A Past Master,
With Golden Pitcher containing Corn, and a Light.
Two Past Masters,
With Silver Pitchers containing Wine and Oil, and Lights.
Architect,
With Square, Level and Plumb.
Grand Treasurer and Grand Secretary
A Past Master,
With the Great Lights.
Grand Chaplain.
Past Grand Officers
Grand Senior and Junior Wardens.
Grand Master,
Supported by the
Grand Senior and Junior Deacons,
With Black Rods.

The procession then proceeds to the hall which is to be dedicated, and upon the arrival of the front of the procession at the door, they halt, open to the right and left, and face inward, while the Grand Master and others in succession, pass through and enter. Music should be given while the procession marches three times around the hall. The "Lodge" is then placed in the centre, covered with white

fabric, and the Grand Master having taken the chair, the Grand Officers, Masters and Warden repair to their places, the three lights and the vessels with corn, wine and oil, are placed around the "Lodge," at the head of which stands a pedestal with the three Great Lights displayed thereon.

MUSIC

6s and 4s.—GOD SAVE THE KING.

Thou! Who art God alone,
Accept before Thy throne
Our fervent prayer!
To fill with light and grace
This house, Thy dwelling place,
And bless Thy chosen race,
O God! draw near.
As through the universe,
All nature's work diverse,
Thy praise accord;
Let FAITH upon us shine,
And CHARITY combine,
With HOPE to make us Thine,
Jehovah, Lord.
Spirit of Truth and Love,
Descending from above,
Our hearts inflame,
Till Masonry's control
Shall build in one the whole,
A Temple of the soul
To Thy Great Name..

The Architect then addresses the Grand Master, as follows:

Architect.—Most Worshipful Grand Master: Having been intrusted with the management of the workmen employed in the construction of this hall, and having, according to the best of my ability, accomplished the task assigned me, I now beg leave to surrender the implements which were committed to my care. Humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation, and that of the Most Worshipful Grand Lodge.

To which the Grand Master replies:

Grand Master.—Brother Architect: The skill and fidelity displayed in the execution of the trust reposed in you at the commencement of this undertaking, have secured the entire approbation of the Grand Lodge, and they sincerely pray that this hall may continue a lasting monument of the taste, spirit and liberality of its founders.

The Deputy Grand Master rises and says:

Deputy Grand Master.—Most Worshipful Grand Master: the hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the fraternity that it should be now dedicated according to ancient form and usage.

The "Lodge" is then uncovered and a procession is made around it (solemn music being played on the organ), as follows:

Two Grand Stewards,
With White Rods.

A Past Master,
With a Light.

A Past Master
With the Three Great Lights.

Two Past Masters,
Each with a Light.

Grand Registrar and Grand Chaplain.

Grand Treasurer and Grand Secretary.

Grand Junior Warden,
With Vessel of Corn.

Grand Senior Warden,
With Vessel of Wine.

Deputy Grand Master,
With Vessel of Oil.

Senior Deacon,
With Rod.

Grand Master

Junior Deacon,
With Rod.

When the procession arrives at the East, it halts. the music ceases, the Grand Master calls up the brethren, and the Grand Chaplain makes the following

CONSECRATION PRAYER.

Almighty and ever glorious and gracious Lord
God, Creator of all things, and Governor of every-

thing Thou hast made. Mercifully look upon Thy servants now assembled in Thy name and in Thy presence, and bless and prosper all our works begun, continued and ended in Thee. Graciously bestow upon us WISDOM in all our doings, STRENGTH of mind in all our difficulties, and the BEAUTY of harmony and holiness in all our communications and work. Let FAITH be the foundation of our HOPE, and CHARITY the fruit of our obedience to Thy revealed will. May all the proper work of our Institution that may be done in this house, be such as Thy wisdom may approve and Thy goodness prosper. And finally, graciously be pleased O Thou Sovereign Architect of the Universe, to bless the Craft, where-soever dispersed, and make them true and faithful to Thee, to their neighbors and themselves. And when the time of our labor is drawing near to an end, and the pillar of our strength is declining to the ground, graciously enable us to pass through the valley of the shadow of death, supported by Thy rod and Thy staff, to those mansions beyond the skies, where love, and peace, and joy forever reign before Thy throne. AMEN.

The brethren are seated. The choir will sing the following:

L. M.

Genius of Masonry descend,

And with Thee bring Thy spotless train;

Constant our sacred rites attend,

While we adore Thy peaceful reign.

The Grand Master will then arise in the East and the Grand Junior Warden will present the vessel of Corn to the Grand Master, saying:

Grand Junior Warden.—Most Worshipful Grand Master: In the dedication of Masonic Halls, it has been the custom from time immemorial, to scatter Corn upon the "Lodge" as an emblem of nourishment. I therefore present you this vessel of Corn to be employed by you in accordance with Ancient Masonic form and usage.

The Grand Master calls up the brethren, advances and scatters the Corn upon the "Lodge," saying:

Grand Master.—In the name of the Great Jehovah: The Great Architect of the Universe: To Whom be all Honor and Glory, I do solemnly dedicate this Hall to Freemasonry.

The Grand Honors are given. Brethren seated and choir sings the following:

L.M.

Bring with thee virtue! brightest maid,

Bring Love; bring Truth; bring friendship here;

While social mirth shall lend her aid,

To soothe the wrinkled brow of care.

The second procession is then made around the "Lodge" (music on organ) and halts at the East. The Grand Senior Warden then presents the vessel of Wine to the Grand Master, saying:

Grand Senior Warden.—Most Worshipful Grand Master: Wine, the emblem of refreshment, having been used by our ancient brethren in the dedication and consecration of their Lodges, I therefore present you this vessel of Wine, to be used on the present occasion, in accordance with Ancient Masonic form and usage.

The Grand Master calls up the brethren, advances, and pours the Wine upon the "Lodge," saying:

Grand Master.—In memory of the Holy Saints John, I do solemnly dedicate this Hall to Virtue.

The Grand Honors are given. Brethren seated and choir sings the following:

L.M.

Bring Charity! with goodness crowned,
Encircled in thy heavenly robe!
Diffuse thy blessings all around,
To every corner of the globe.

The third procession is then made around the "Lodge," (music on organ) and halts at the East. The Deputy Grand Master then presents the vessel of Oil to the Grand Master saying, :

Deputy Grand Master.—Most Worshipful Grand Master: I present you, to be used in accordance

with Ancient Masonic form and usage, this vessel of Oil, an emblem of that Joy which should animate every bosom, on the completion of every important undertaking.

The Grand Master calls up the brethern, advances, and pours the Oil upon the "Lodge," saying:

Grand Master.—In the name of the whole Fraternity of Ancient, Free and Accepted Masons, I do solemnly dedicate this Hall to Universal Benevolence.

The Grand Honors are given. Brethren seated and choir sings the following:

L.M.

To Heaven's High Architect all praise,
All praise, all gratitude be given!
Who deigned the human soul to raise,
By mystic secrets sprung from Heaven.

The Grand Chaplain will then advance, and standing before the "Lodge" (brethren all standing), makes the following

INVOCATION.

Grand Chaplain.—And may the Lord, the Giver of every good and perfect gift, bless the brethern here assembled, in all their lawful undertakings

and grant to each of them in need, a full supply of the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy. **AMEN.**



Response.—So mote it be.

The Orator of the occasion is then introduced by the Grand Master.

ORATION.

The "Lodge" is then covered, and the Grand Lodge retires and is closed in ample form (or in due form, or in form.)





Installation of Officers of a Subordinate Lodge

The installation of the Officers of a new Lodge follows immediately after the ceremonies of constitution, and the ceremony is therefore conducted by the Grand Officers, while in an old Lodge the presence of the Grand Master or other Grand Officer is not necessary, as any qualified brother, with the assistance of a temporary Grand Director of Ceremonies can lawfully conduct the ceremonies of installation..

This ceremony, like that of instituting and constituting a new Lodge, or dedicating Masonic halls, is to be conducted in the presence of Masons only. The following ceremonies are appropriate for installing the officers of a newly constituted Lodge or those of an old Lodge.

The Grand Director of Ceremonies will see that the jewels of the officers to be installed, the rods and sword, together with a small Bible, square, and compass, a Constitueion, the charter, and a copy of the Lodge by-laws are placed on a table or stand near the East, arranged for convenient use.

*The Installing Officer is addressed as Worshipful Master.



The Lodge is opened in the third degree (or severally in the first, second and third degrees). The minutes of the previous meeting, so far as they relate to the election of officers, are read. This being done, the Lodge is opened in the second degree.

The Installing Officer will then say:

Brethren, we are about to install the Officers of
.....Lodge, No....., Ancient, Free and
Accepted Masons, located at.....

Brother Secretary, you will announce the names of the officers elected and appointed (OR RE-ELECTED OR RE-APPOINTED) to govern.....Lodge, No.....

As each one's name is called, he will take position standing between the altar and the West, facing East. After the Roll of Officers is called the brethren are seated, and the Installing Officer will rise and say:

Brethren of.....Lodge, No....., you have heard the names of the brethren who have been selected as officers of your Lodge for ensuing year.* If any brother present knows of any just cause why either of the brethren should not be installed into office he will make it known now†
(PAUSE).

*If in a new Lodge, the word "term" should be substituted for "year."

†Should any objections be made, either publicly or privately, to the installation of either of the brethren named as

Installing Officer, continuing, says:

Brother Grand Director of Ceremonies (who rises), are you satisfied that the brother elected to be Master of Lodge, No., is eligible, and well skilled in the noble science and royal art?

Grand Director of Ceremonies.—I am so satisfied, Worshipful Master.

The Grand Director of Ceremonies conducts the Master-elect in front of the East, and continues:

And now I present to you my worthy brother, to be installed Master of Lodge No. I believe him to be of good morals and of great skill, true and trusty; and as he is a lover of the fraternity, wheresoever dispersed over the face of the earth, I doubt not he will discharge his duties with fidelity.

Installing Officer.—Brother (naming him), from time immemorial it has been an established custom

officers, the Grand Master, Deputy Grand Master, and Grand Wardens (if in a new Lodge), will retire to a private room, and cite the objector to appear and give his reason for the objection. (If in an old Lodge the presiding officer, assisted by three Past Masters, or other competent brethren, will pursue the same course). In case the objections are deemed valid, the installation of the brother objected to must be deferred, but the other officers may be installed. The Grand Master or the Lodge may subsequently make such orders in regard to the objections as circumstances may require. Should valid objections be made to the installation of the brother named as Worshipful Master, the ceremony of installation cannot proceed until ordered by the Grand Master or the Grand Lodge.

among Ancient, Free and Accepted Masons, for each Lodge, once in every year, at a stated period, to select from among those brethren who have served the office of Warden, an expert Craftsman to preside over them in the capacity of Master. He must have been regularly elected by the Masters, Wardens and Fellows in open Lodge assembled, and must have been presented at a Board of Installed Masters for examination.

You have been so elected* and presented. I claim your attention while I recite to you those qualifications which are essential to every candidate for that high office.

He ought to be of good report, true and trusty, and held in high estimation by his brethren and fellows.

He must have been regularly initiated, passed and raised in the three established degrees, be a lover of our noble science, and have duly served in the office of Warden in a warranted Lodge.†

He ought to be exemplary of conduct, courteous in manner, easy in address, but steady and firm in principle, and able and willing to undertake the

*If it is the first installation, say "appointed" instead of "elected."

†If it is the first installation, then add: To this rule exception can only be made in the case of the first Worshipful Master of a new Lodge, it being the prerogative of the Grand Master in his discretion to appoint any brother Master Mason as the Master of a new Lodge.

management of the work, and well skilled in the ancient charges, regulations and landmarks.

Can you, my brother, conscientiously undertake the duties of Master of this Lodge under these qualifications?

Candidate.—I can.

Installing Officer.—Then I shall direct your attention to the Grand Secretary (or Secretary) while he reads to you a Summary of the Ancient Charges and Regulations, to each of which your unqualified assent is required, which you will signify by the sign of fidelity, at the same time bending the head forward in token of submission.

Secretary reads the charges from the Constitution as follows:

1. You agree to be a good man and true, and strictly to obey the moral law.
2. You are to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.
3. You promise not to be concerned in plots or conspiracies against government, but patiently to submit to the decisions of the supreme legislature.
4. You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honorably by all men.
5. You agree to hold in veneration the original

rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations, and to submit to the awards and resolutions of your brethren in general Lodge convened, in every case consistent with the Constitution of the Order.

6. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

7. You agree to be cautious in your carriage and behavior, courteous to your brethren, and faithful to your Lodge.

8. You promise to respect genuine and true brethren and to discountenance imposters and all dissenters from the original plan of Freemasonry.

9. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art as far as your influence and ability can extend.

10. You promise to pay homage to the Grand Master for the time being, and to his Officers when duly installed, and strictly to conform to every edict of the Grand Lodge.

11. You admit that it is not in the power of any man or any body of men, to make innovation in the body of Masonry.

12. You promise a regular attendance on the communications and committees of the Grand Lodge

upon receiving proper notice thereof; and to pay attention to all the duties of Freemasonry, upon proper and convenient occasions.

13. You admit that no new Lodge can be formed without the permission of the Grand Master; and that no countenance ought to be given to any irregular Lodge, or any person initiated therein; and that no public processions of Masons clothed with the badges of the Order can take place without the special license of the Grand Master.

14. You admit that no person can regularly be made a Freemason, or admitted a member of any Lodge, without previous notice and due enquiry into his character; and that no brother can be advanced to a higher degree except in strict conformity with the laws of the Grand Lodge.

15. You promise that no visitor shall be received into your Lodge without due examination, and producing proper vouchers of his having been initiated into a regular Lodge.

Installing Officer.—Do you submit to and promise to support these charges and regulations, as masters have done in all ages?

Candidate.—I do.

Installing Officer.—Then you will advance to the altar, and take an obligation as regard your duties as Master of this Lodge.

You will K. on your R. K., place your R. H. on the V. O. T. S. L., repeat your several names and say after me:

O.B.

I (name in full), in the presence of the G.G.O.T.U. and this W.W. and W. Lodge of F.C.F.Ms., duly constituted, regularly assembled, and properly dedicated, of my own free will and accord, do hereby and hereon solemnly agree to accept the office of Master of this Lodge, denominated the..... Lodge, and numbered..... on the register of the Grand Lodge, and the duties of that high office faithfully, zealously and impartially to administer to the best of my skill and ability for the ensuing twelve months, and until a successor shall have been duly elected and installed in my stead.

I furthermore solemnly promise that I will not, during my term of office or at any time a Lodge shall be under my direction, permit or suffer any deviation from the established usages, customs and landmarks.

That I will not administer or cause or suffer to be administered any rite or ceremony contrary to, or subversive of, our ancient institutions; but on the contrary, that I will support, uphold and maintain, pure and unsullied, the genuine tenets and principles of the craft.

That I will observe and to the utmost of my power and ability strictly enforce obedience to those charges and regulations to which I have already given my assent, to the by-laws of this Lodge and the statutes and ceremonies of the Grand Lodge; and that I will in all things conscientiously discharge my duties as a ruler in the craft and Master of this Lodge. So help me God and keep me steadfast in this my great and Solemn O.B.

Installing Officer directs the candidate to seal the O.B. on the V. O. T. S. L. twice

Installing Officer.—You will now arise and take your seat among the brethren.

This being done, the Lodge is opened in the third degree.

Installing Officer.—All brethren who are not installed Masters will now retire except the Worshipful Master elect.

A board of Installed Masters is then opened, the ceremony of installation continued, and the board of Installed Masters closed.

The Master Masons are now called in, they form a procession, led by the Past Master, and the brethren salute the new Master by giving the P.S. of a M.M. in passing the chair, saying: "I greet you."

Installing Officer, taking his position in the East, proclaims: Brethren, for the first time in the E. I proclaim W. Brother (naming him) the Worshipful Master of this Lodge, denominated the..... and numbered.....on the register of the Grand Lodge for the ensuing twelve months, and until his successor shall have been duly elected and installed in his stead.

The brethren then greet the new W. M. as Master Masons.

Installing Officer.—I now present you with the working tools of a Master Mason, which, in Lodges working the Canadian Ritual, are the Skirret, Pencil and Compasses.

The Skirret is an implement which acts on a centre pin, from which a line is drawn to mark out the ground for the foundation of the intended structure.

With the Pencil the skilful artist delineates the building in a draft or plan for the construction and guidance of the workmen.

The Compasses enables him with accuracy and precision to ascertain and determine the limits and proportions of its several parts.

But as we are not operative but speculative or F. & A. Masons, we apply these tools to our morals, in this sense: The Skirret points out to us tha

straight and undeviating line of conduct laid down for our guidance in the V.O.T.S.L.

The Pencil teaches us that all our words and actions are not only observed but are recorded by the M.H., to whom we must render an account of our conduct through life.

The Compasses reminds us of His unerring and impartial justice, which having defined for our instruction the limits of good and evil, will either reward or punish us, as we have obeyed or disregarded His divine commands.

Thus, Worshipful Master, the working tools of a Master Mason teach us to bear in mind and to act according to the laws of the Divine Creator, so that when we shall be summoned from this sublunary abode, we may ascend to the Grand Lodge above, where the World's Great Architect lives and reigns for ever and ever.

In Lodges working the Ancient York Ritual the working tools of a Master Mason are all the implements of masonry indiscriminately, but more especially the Trowel.

The Trowel is an instrument made use of by operative masons to spread the cement which unites a building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band, or

society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work, or best agree.

The Lodge is now closed in the third degree, and the Fellow Crafts are admitted: a second procession is formed, led by the Past Master, and the brethren salute the new Master by saying the P.S. of a F. C. in passing the chair: saying "I hail you."

Installing Officer, taking his station in the West proclaims: Brethren, for the second time in the W., I proclaim brother (naming him) the Worshipful Master of this Lodge, denominated the..... Lodge, and numbered..... on the register of the Grand Lodge, for the ensuing twelve months, and until his successor shall have been duly elected and installed in his stead.

The brethren then greet the new W.M. as Fellow Crafts.

Installing Officer, returning to the East: I now present you with the working tools of a Fellow Craft Mason, which in Lodges working the Canadian Ritual are the Square, the Level and the Plumb-rule.

The Square is to try and adjust all rectangular corners of buildings and assist in bringing rude matter into due form.

The Level is to try levels and prove hornizontals.

The Plumb-rule is to try and adjust all uprights, whilst fixing them on their proper bases.

But as we are not all operative, but rather F. & A. or speculative Masons, we apply these tools to our morals.

The Square teaches us to regulate our life and actions by the Masonic rule and line, and to correct and harmonize our conduct by the principles of mortailty and virtue, so as to render us acceptable to the Divine Being, whence all goodness emanates, and to whom we must give an undisguised account of our lives and actions.

The Level demonstrates that we are descended from the same stock, are partakers of the same nature, and share in the same hope; and although distinctions among men are necessary to preserve subordination and to reward merit and ability, yet no eminence of station in life should make us forgetful that we are brothers, and that he who is placed on the lowest spoke of fortunes' wheel is equally entitled to our regard; because the time will most assuredly come, and the best and wisest know not how soon, when all distinctions, save those of goodness and virtue, shall cease, and death, the grand leveller of all human greatness, shall reduce us all to the same level.

The infallible Plumb-rule, which, like Jacob's

Ladder forms a line of union between heaven and earth, is the criterion of moral rectitude and truth,

It teaches us that to walk uprightly and with humility before God, neither turning to the right hand nor to the left from the strict path of virtue, is a duty incumbent upon every Mason.

Not to be an enthusiast, a persecutor, slanderer, or reviler of religion; neither bending towards avarice, injustice, malice, or the envy and contempt of our fellow-creature; but giving up every selfish propensity which might tend to injure others; and steering the bark of this life over the rough seas of passion without quitting the helm of rectitude, is one of the highest degrees of affection to which human nature is capable of attaining.

As the builder raises his column by the level and plumb-rule, so ought every Mason to carry himself uprightly in this life, to observe a due medium between avarice and profusion, between intemperance and pleasure, to hold the scales of justice with an equal poise, so as to make all his passions and prejudices coincide with the exact lines of his duty, and in every pursuit to have eternity in view.

Thus the Square teaches morality and the Level equality, and the plumb-rule justness and uprightness of life and action; so that by square conduct, level steps and upright intentions, we may hope to ascend to those immortal mansions whence all goodness emanates.

In Lodges working the Ancient York Ritual the working tools are the Plumb, Square and Level, those noble and useful implements of a Fellow Craft, which serve as a constant admonition to the practice of virtue and morality.

The Plumb is an instrument made use of by operative Masons to raise perpendiculars; the square to square their work, and the Level to lay horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes: the Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the square of virtue, and remembering that we are travelling upon the Level of time, to "that undiscovered country, from whose bourne no traveler returns."

The Lodge is now closed in the Second Degree, and the entered Apprentices are admitted; a third procession is formed, led by the Past Master, and the brethren salute the new Master by giving the P. S. of an E.A. in passing the chair saying, "I obey you."

Installing Officer, taking his station in the S., proclaims: Brethren, for the third time in the S., I proclaim brother (naming him) the Worshipful Master of this Lodge, denominated the Lodge, and numbered on the register of the Grand Lodge, for the ensuing twelve months, and

until his successor shall have been duly elected and installed in his stead.

The brethren then give the Grand Honors thrice.

Installing Officer returns to the East: I now present you with the working tools of an Entered Apprentice Mason, which, in Lodges working the Canadian Ritual, are the Twenty-four Inch Gauge, the Common Gavel and the Chisel.

The Twenty-four Inch Gauge is the first implement put into the hands of the workman to enable him to measure and ascertain the size and extent of the work in which he is about to engage, thus to compute the time and labor it may cost.

The Common Gavel is an important instrument of labor, and highly esteemed as an implement of art. Though recognized by various artists under different appellations, it is yet admitted by them all that no work of manual skill can be completed without it.

The Chisel is a small instrument though solid in its form, and of such exquisite temper as to fully compensate for the diminutiveness of its size. It is calculated to make an impression on the hardest substances, and the mightiest structures have been indebted for their fine polish to its aid.

But as we have met on this present occasion as speculative rather than operative Masons, it is the moral conveyed in these emblems that we are called upon more particularly to regard.

From the Twenty-four Inch Gauge we derive a lesson of daily admonition and instruction; for as it is divided in to twenty-four parts, it recalls to our minds the division of the day into twenty-four hours, and directs us to apportion them in their proper objects, namely, prayer, labor, refreshment and sleep.

From the Common Gavel we learn that skill without exertion is of but little avail; that labor is the lot of man, for the heart may conceive and the head devise in vain if the hand be not prompt to execute the design.

From the Chisel we learn that perseverance is necessary to establish perfection; that the rude material receives its fine polish but from repeated efforts alone, and that nothing short of indefatigable exertion can induce the habit of virtue, enlighten the mind, and render the soul pure.

From the whole we deduce this moral : That knowledge, grounded on accuracy, aided by labor and prompted by perseverance, will finally overcome all difficulties, raise ignorance from despair, and establish happiness in the paths of science.

In Lodges working the Ancient York Ritual, the working tools are the Twenty-four Inch Gauge and the common Gavel.

The Twenty-four Inch Gauge is an instrument made use of by operative masons to measure and lay out their work ; but we, as Free and Accepted

Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby we find eight hours for the service of God and a distressed worthy brother, eight hours for our usual avocations, and eight for refreshment and sleep.

The Common Gavel is an instrument made use of by operative masons to break off the corners of rough stones the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our minds and conscience of all the vices and superfluities of life; thereby fitting our bodies, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

I also present you with the Constitution, together with the Charter, the By-laws, and the Minute Book of your Lodge.

Charters you are aware, have passed through the hands of many talented and highly esteemed brethren, and we feel assured that in committing this Charter to your care, its value will be properly ap-

*If it is the first installation, leave out "the by-laws" if such have not been confirmed by the Grand Master.

preciated. It must always be present when the Lodge is duly opened, as without it the meeting would be illegal.

Installing Officer delivers the following charge from the N.E.:

Worshipful Master, the brethren have committed the government of this Lodge to your care, and you can neither be insensible to the duties which devolve upon you as their head, nor of your responsibility for the faithful discharge of the same.

The honor, reputation and usefulness of this Lodge will materially depend upon the skill and ability with which you manage its affairs, while the happiness of the brethren will be generally promoted in proportion to the zeal and assiduity with which you promulgate the genuine tenets and principles of the fraternity.

As a pattern for your imitation, consider that glorious luminary of nature, which regularly diffuses light and lustre to all within its sphere. In like manner it will be your province to communicate light and instruction to the brethren of your Lodge. Forcefully impress upon them the dignity and high importance of Freemasonry, and charge them to practice out of the Lodge those excellent precepts which are ever inculcated in it, so that when any one is said to be a Mason, the world at large may know that he is one to whom the distressed may

perfer their suit, whose hand is guided by justice, and whose heart is expanded by benevolence.

In short, Worshipful Master, by a diligent observance of the Constitution of the Grand Lodge and the By-laws of your Lodge, but above all the V.O.T.S.L., which is given as a rule and guide to our faith, you will be enabled to discharge the duties of your office with honor and reputation, and lay up for yourself a crown of joy and rejoicing which shall never fade away, but shall continue when time shall be no more.

Installing Officer.—You will now be pleased to enter upon the immediate exercise of the duties of your office by naming and appointing the elective and **other** officers of the Lodge, that they may be severally inducted and invested.

The Past Masters now leave the Wardens' chairs, the jewels are placed on the dais, and the Worshipful Master or Installing Officer invests the Officers, commencing with the Senior Warden.

The Worshipful Master or the Installing Officer then proceeds as follows:

SENIOR WARDEN.

Installing Officer.—Brother (naming him), you have been elected Senior Warden of this Lodge, and I invest you with the jewel of your office.

The Level, being an emblem of equality, points

out the equal measures you are bound to pursue in conjunction with the Worshipful Master, in the well ruling and governing of the Lodge.

Your regular attendance at our meetings is essentially necessary, as in the absence of the Worshipful Master, you are to rule the Lodge, and in his presence assist him in the government of it.

I firmly rely on your knowledge of the art, and on your attachment to the Lodge, for a faithful discharge of the duties of your office. Look well to the West.

JUNIOR WARDEN

Installing Officer.—Brother (naming him) you have been elected Junior Warden of this Lodge, and I now invest you with the jewel of your office.

The Plumb-rule, being an emblem of uprightness, points out the integrity of measures you are bound to pursue in conjunction with the Worshipful Master and Senior Warden in the well ruling and governing of the Lodge.

To you is entrusted (with such assistance as may be necessary) the examination of visitors and the introduction of candidates.

To you is also committed the superintendence of the Craft during the hours of refreshment.

Your regular and punctual attendance is particularly requested, and I have no doubt you will faithfully execute every duty which you owe to your present election. Look well to the South.

CHARGE TO THE WARDENS.

Installing Officer.—Brother Wardens, you are both too expert in the principles of Free Masonry to require much information as to the duties of your respective offices; suffice it to mention that what you have seen praise worthy in others, it is expected you will carefully imitate and what in them may, to you, have appeared defective, you will in yourself amend. Good order and regularity you must endeavor to promote, and by a due regard to the laws in your own conduct, enforce obedience in the conduct of others.

TREASURER.

Brother....., you have been elected Treasurer of this Lodge, and I have much pleasure in investing you with this jewel.

It will be your province to keep a just account of the receipts and expenditures, which we fully believe will be done to the entire satisfaction of every member.

SECRETARY

Brother....., you have been elected Secretary of this Lodge, and I now invest you with this jewel.

It is your duty to record the proceedings of the Lodge, proper to be written, collect the fees and dues, and issue notices for the assembling of the

brethren. Your good inclination to Freemasonry, and to this Lodge in particular, will no doubt induce you to discharge the duties of your office with fidelity, and by so doing you will merit the esteem and applause of your brethren.

CHAPLAIN.

Installing Officer.—Brother....., you have you been elected Chaplain of this Lodge, and I have great pleasure in investing you with this jewel. You are too well acquainted with your duties for me to offer any remarks.

I congratulate the Lodge on your election.

DEACONS

Brothers....., you have been respectively appointed Senior Deacon and Junior Deacon of this Lodge, and I now invest you with the jewels of your office.

It is your duty to attend the Worshipful Master, and assist the Wardens in the active duties of the Lodge, such as in the reception of candidates in the different degrees, and in the immediate practice of our rights and ceremonies.

These wands, the badges of your office, I entrust to your care, not doubting your vigilance and attention.

DIRECTOR OF CEREMONIES AND STEWARDS

Brother....., you have been appointed
Director of Ceremonies, and brothers.....
and....., you have been appointed Stewards
of this Lodge, and I now invest you with the jewels
of your respective offices.

Your duties are to introduce visitors and see that
they are properly accommodated, and generally to
attend to any ceremonies in which the Lodge may
take part.

The duties of the Stewards are also to prepare
the candidates. Your regular attendance will afford
the best proof of your zeal and attachment.

ORGANIST.

Brother....., you have been appointed
Organist of this Lodge, and I now invest you with
the jewel of your office.

It is your province to conduct and preside over
the musical part of our ceremonies, your early at-
tendance being indispensable.

INNER GUARD

Brother,..... you have been appointed
Inner Guard of this Lodge. I hereby invest you
with the jewel of your office, and deliver you this
sword as the instrument of your office.

Your duty is to admit Masons upon proof, receive candidates in due form, and obey the commands of the Junior Warden.

TYLER.

Brother....., you have been elected Tyler of this Lodge, and I hereby invest you with the jewel of your office, and deliver you this sword as the instrument of your office.

Your duty is to keep off all cowans and intruders from Masonry, and see that the candidates for admission come properly perpared.

It is also your province to see that all brethren and visitors have properly registered their names before entering the Lodge.

The installing Officer delivers, in conclusion of the ceremony, a general charge.

The following may either be given in full, or the whole or portions of that part thereof which is between the first paragraph, which ends with the word "happiness" and the last paragraph which commences with the word "finally." may be omitted at the option of the Installing Officer.

GENERAL CHARGE.

Installing Officer.—Brethren, such is the nature of our institution, that while some must of necessity rule and teach, so other must of course learn to sub-

mit and obey. Humility in both is an essential duty. The brethren elected and appointed to assist in the government of the Lodge are too well acquainted with principles of Freemasonry and the rules of propriety to exceed the power with which they are intrusted, and you are of too generous a disposition to envy their preferment. I therefore shall trust that we have but one aim, to please each other, and unite in the grand design of being happy and communicating happiness.

Masonry, my brethren, according to the grand acceptance of the term, is an art, founded on the principles of geometry; but Freemasonry, embracing a wider range, and having a nobler object in view namely, the cultivation and improvement of the human mind, may with more propriety be styled a science, inasmuch as availing itself of the term of the former, it inculcates the principles of the purest morality, though its lessons are chiefly veiled in allegory and illustraed by symbols. To draw aside this veil, therefore, or more properly speaking, to penetrate through it, is the object of rulers in Freemasonry; and by a careful and appropriate attention to them, we may hope ultimately to become acquainted with all its mysteries.

Freemasonry from its origin to the present time in all its vicissitudes, has been the steady, unvarying friend of man. It has (in the language of an eloquent brother) gone froth from age to age, the

constant messenger of peace and love; never weary, never forgetful of its holy mission, patiently ministering to the relief of want and sorrow, and scattering with unsparing hand blessings and benefits to all around. It comforts the mourner, it speaks peace and consolation to the troubled spirit, it carries relief and gladness to the habitations of want and destitution, it dries the tears of the widow and orphan, it opens the source of knowledge, it widens the sphere of human happiness, it even seeks to light up the darkness and gloom of the grave by pointing to the hopes and promises of a better life to come. All this Freemasonry has done and is still doing. Such is Freemasonry, and such is its mission; and we should never forget, while enjoying its benefits and appreciating its value, the duties we owe to the order; for there is no right without a parallel duty, no duty without the supremacy of the law, no high destiny without earnest perseverance, and no real greatness without self-denial.

A Freemason's Lodge is the temple of peace, harmony and brotherly love; nothing is allowed to enter which has the remotest tendency to disturb the quietude of its pursuit. A calm enquiry into the beauty of wisdom and virtue, and the study of moral geometry, constitute the chief employments in the tyled recesses of the Lodge. The lessons of virtue which proceed from the East, like rays of brilliant light from the rising sun, illuminate the

West and the South, and as the work proceeds, are carefully imbibed by the workman. Thus, while wisdom contrives the plan, strength lends its able support to the moral fabric, and beauty adorns it with curious and cunning workmanship. All this is accomplished without any compulsory or coercive means, but on the principle of friendship and brotherly love, which guards the precincts of our temple that nothing may enter to disturb the peaceful sanctity of that holy place.

The object, however, of meeting in the Lodge, is of a two-fold nature, namely, moral instruction and social intercourse. Our meetings are intended to cultivate and enlighten the mind, to induce a habit of virtue, and to strengthen the fundamental principles of our Order: brotherly love, relief and truth. And if these meetings are blended with social mirth, and a mutual interchange of fraternal feelings, then Freemasonry will be shown in its true light, as an institution which fosters and improves the best affections of our nature, and carries into active operation of the practice of the four cardinal virtues: temperance, fortitude, prudence and justice, combined with the theological virtues: faith, hope and charity, thereby demonstrating to the world at large that in Freemasonry is found the true import of the three great social treasures: fraternity, liberty and equality. Therefore, the utmost extension of fraternal feeling and affection which can subsist

between man and man, is expected to be displayed amongst the brethren of our Order in a Freemason's Lodge, and then will be attained the chief point in Freemasonry, namely, to endeavor to be happy ourselves, and to communicate that happiness to others.

Before I conclude, my brethren let me portray to you the ideal of a Freemason:

If you see a man who quietly and modestly moves in the sphere of his life; who, without blemish fulfils his duties as a man, a subject, a husband and a father; who is pious without hypocrisy, benevolent without ostentation, and aids his fellow-men without self-interest; whose heart beats warm for friendship, whose serene mind is opened for licensed pleasures, who in vicissitudes does not despair, nor in fortune will be presumptuous, and who will be resolute in the hour of danger.

The man who is free from superstition and free from fidelity; who in nature sees the finger of the Eternal Master; who feels and adores the higher destination of man; to whom faith, hope and charity are not mere words without any meaning; to whom property, nay, even life, is not too dear for the protection of innocence and virtue, and for the defence of truth.

The man who towards himself is a severe judge, but who is tolerant with the debilities of his neigh-

bor; who endeavors to oppose errors without arrogance, and to propagate intelligence without precipitation; who properly understands to estimate and employ his means; who honors virtue, though it be in the most humble garment, and who does not favor vice though it be clothed in purple; and who administers justice to merit, whether dwelling in palaces or cottages.

The man who, without courting applause, is loved by all noble-minded men, respected by his superiors, and revered by his subordinates; the man that never proclaims what he has done, will do, can do, but where need is will lay hold with dispassionate courage, circumspect resolution, indefatigable exertion and rare power of mind, and who will not cease until he has accomplished his work, but who then without pretention will retire into the multitude because he did the good act, not for himself, but for the cause of good.

If you, my brethren, meet such a man, you will see the personification of brotherly love, relief and truth; and you will have found the ideal of a Freemason.

Finally, my brethren, as our fraternity has been formed and perfected in perfect unanimity and concord, in which we all greatly rejoice, so may it continue until time shall be no more. May you long enjoy every satisfaction and delight which disin-

terested friendship can afford. May kindness and brotherly love distinguish your conduct as men and Masons. Within your peaceful walls may your children's children celebrate with joy and gratitude the annual recurrence of this auspicious solemnity, and may the genuine tenets of our time honored institution be transmitted through your Lodge, pure and unimpaired, from generation to generation.

Response by the Brethren.—So mote it be.



NOTE.—Should the Grand Master and Grand Officers be in the several chairs, then the Worshipful Master of the Lodge, upon being installed, is placed in a chair in front of the Dais in the East, and the Wardens of the Lodge are inducted into chairs placed in front of the Grand Senior Warden and Grand Junior Warden respectively.



Ceremonies at the Laying of Corner Stones of Public Buildings

This ceremony is conducted by the Grand Master and his officers, or by some one appointed by him, as his Representative, and such officers and members of particular Lodges as can conveniently attend. At the time appointed, the Grand Lodge is convened in some suitable place. A band of music is provided, and the brethren appear in the insignia of the Fraternity and with white gloves.

The Emergent Communication of Grand Lodge is opened by the Grand Master or his Representative who announces that the Grand Lodge has been convened for the purpose of laying the corner stone of (here state the building) in the city (or town) of in accordance with the invitation of (here state the persons by whom invited) presented to the Grand Master on the day of 19

He then makes a brief address to the brethren; after which he directs the Grand Lodge to be called off for the purpose of forming a procession to proceed

to the place where the ceremony is to be performed. The Grand Director of Ceremonies then forms the procession and proceeds in the following order, or by particular Lodges, the oldest Lodge having the right of the line:

PROCESSION

Tyler of Oldest Lodge,
With Drawn Sword.

Two Stewards of the Oldest Lodge,
With Rods.

Master Masons.

Stewards.

Junior Deacons

Senior Deacons.

Secretaries

Treasurers.

Junior Wardens.

Senior Wardens.

Past Masters

Masters.

BAND.

Grand Tyler
With Drawn Sword.

Grand Stewards,
With White Rods.

Past Master,
With Golden Vessel containing Corn.

Two Past Masters,
With Silver Vessel, one containing Wine and the other Oil.

Architect.
With Square, Level and Plumb.

Grand Registrar and Grand Chaplain.
Grand Treasurer and Grand Secretary.

Master of a Lodge,
Carrying the Great Lights, supported by Two Stewards.

Past Grand Wardens.
Grand Senior and Junior Wardens.

Past Deputy Grand Masters.

Deputy Grand Masters

Past Grand Masters.

Master of Oldest Lodge,
Bearing Constitution

Grand Master,
Supported by

Grand Senior and Junior Deacons,

The procession proceeds to the place of laying the corner stone. When it arrives within a proper distance, the Grand Director of Ceremonies orders a halt, open to the right and left, about six or eight feet, and inward face. The Grand Director of Ceremonies will pass through the lines, and escort the Grand Master and Grand Lodge through the lines, in reverse order to the platform. While the

Grand Officers are taking their place, the band will give appropriate music. The necessary preparations having been made for laying the corner stone, on which should be engraved the year of Masonry, etc., the Grand Master commands silence, and announces the purposes of the occasion. The stone is raised by means of a machine erected for that purpose. When everything is in readiness, the following will occur: The Master of the Lodge or the President of the Hall Association or someone on behalf of those erecting the structure, should then, in a brief address, invite the Grand Master to commence the ceremonies.

The Grand Master should then briefly address the audience, after which he proceeds as follows:

Grand Master.—Brethren: As Freemasons we are taught, that before entering upon any great and important undertaking, we should always invoke the Divine Blessing. Let us therefore unite with our Grand Chaplain in prayer to Almighty God.

Prayer by the Grand Chaplain:

PRAYER

Almighty God, who has given us grace at this time with one accord to make our supplications unto Thee; and dost promise that where two or three are gathered together in Thy name, Thou wilt grant their requests: Fulfil now, O Lord, the desires and

petitions of Thy servants, as may be most expedient for them; granting us in this world, knowledge of Thy truth, and in the world to come, life everlasting.
AMEN.

Response.—So mote it be.

After prayer, the choir will sing a selection or the following ode, or the band may play some appropriate piece of music:

C. M.

Great Architect of Earth and Heaven,
By time nor space confined,
Enlarge our love to comprehend
Our brethren—all mankind,
Where'er we are what'er we do,
Thy presence let us own:
Thine Eye, all-seeing, marks our deeds,
To Thee all thoughts are known.
While nature's works and science's laws,
We labor to reveal
O! be our duty done to Thee,
With fervency and zeal.
With Faith our guide, and humble Hope,
Warm Charity and Love
May all at last be raised to share
Thy perfect light above.

Grand Master.—R.W. Grand Treasurer: It has ever been the custom upon occasions like the present, to deposit within the cavity prepared for its recep

tion, a casket, containing certain memorials of the time in which we live, so that, should the lapse of years, the ruthless hand of ignorance, or the devastations of war, lay bare these foundations, an enduring record may be found to bear testimony to the energy, industry and culture of our time.

Has such a deposit been prepared?

Grand Treasurer.—It has, M.W. Grand Master, and the various articles are safely enclosed in the casket now before you.

Grand Master.—R.W. Grand Secretary: You will read, for the information of the craft and the people here assembled, a record of the contents of the casket.

Grand Secretary will advance and read the scroll and the list prepared.

Grand Master.—Brothers Grand Treasurer and Grand Secretary: You will now deposit the casket in the cavity prepared for it, and may the Great Architect of the Universe, grant that ages shall pass away, ere it again be seen of men.

Grand Treasurer and Grand Secretary deposit the casket.

During the time the casket is being placed in the cavity, the choir should sing the following or some other appropriate.

ODE.

“Place we now the corner stone—
True and trusty brothers come
Let us bring with hearts sincere
Hands to help and voice to cheer.
Proved by the Grand Master's hand,
Long may this foundation stand!
May its superstructure rise
In grace and beauty 'neath the skies.
Let us join in songs of praise,
That a temple here we raise;
Hoping ages hence, 'twill prove
A home for Charity and Love.”

Grand Treasurer.—M.W. Grand Master, your order has been obeyed.

The Architect delivers the Square, Level and Plumb to the Grand Master, who presents them to the Deputy Grand Master, Grand Senior and Junior Wardens, respectively, and says:

Grand Master.—Brothers Deputy Grand Master, Grand Senior and Junior Wardens: You will receive these implements of your respective offices. With your assistance, and that of the brethren here assembled, I will now proceed to lay the corner stone of the edifice, here to be erected, according to the custom of our Ancient Craft.

These Officers then descend to the stone, and place themselves around it in the following order: The Grand Master at the East, the Deputy Grand

Master at the North, the Grand Senior Warden at the West, and the Grand Junior Warden at the South.

The Grand Master, assisted by one or more of the workmen, ready for the purpose, spreads the cement upon the lower stone, and then directs the stone to be lowered to its place. The stone should be suspended from a derrick, and should be lowered at three separate intervals. During this time the choir will sing the following:

6s. and 4s.—GOD SAVE THE KING.

Father of Love and Might,
Send Forth Thy Holy light,
On us to Shine.
Be thou our Sovereign Lord,
And may Thy holy word
Be to us a Shield and Sword,
Master Divine.

Bound in one Brotherhood,
Owning one common blood,
Children of Thine.

Fill us with kindness,
Prompt to relieve distress.
Wearing Thy true impress,
Master Divine

With joyful hands to-day,
This corner stone we lay,
With Corn, Oil, Wine.
But do Thou build up one,
Wrought in the living stone,
Of our true hearts alone,
Master Divine.

When the stone is properly adjusted, the Grand Master should point the cement about its edges. He then addresses the Deputy Grand Master, as follows:

Grand Master.—R.W. Deputy Grand Master: What is the proper jewel of your office?

Deputy Grand Master.—The Square.

Grand Master.—What are its moral and Masonic uses?

Deputy Grand Master.—Morally, it teaches us to square our actions by the bright rule of Virtue, and by it, we prove our work.

Grand Master.—Apply the implement of your office to the corner stone, and make report.

The Deputy Grand Master applies the square to the stone, salutes with military salute, and reports:

Deputy Grand Master.—Most Worshipful Grand Master, I find the stone to be square. The Craftsmen have performed their duty.

Grand Master.—Right Worshipful Grand Senior Warden: What is the proper jewel of your office?

Grand Senior Warden.—The Level.

Grand Master.—What are its moral and Masonic uses?

Grand Senior Warden.—Morally, it teaches us equality, and by it we prove our work.

Grand Master.—Apply the implement of your office to the corner stone and make report.

The Grand Senior Warden applies the Level to the stone, salutes with military salute and reports:

Grand Senior Warden.—Most Worshipful Grand Master, I find the stone to be level. The Craftsmen have performed their duty.

Grand Master.—Right Worshipful Grand Junior Warden: What is the proper jewel of your office?

Grand Junior Warden.—The Plumb.

Grand Master.—What are its moral and Masonic uses?

Grand Junior Warden.—Morally, it teaches us rectitude of life and conduct, and by it we prove our work.

Grand Master.—Apply the implement of your office to the corner stone and make report.

The Grand Junior Warden applies the Plumb to the stone, salutes with military salute, and reports:

Grand Junior Warden.—Most Worshipful Grand Master, I find the stone to be plumb. The Craftsmen have performed their duty.

Grand Master.—This corner stone has been tested by the proper implements of Masonry. I find that the Craftsmen have skilfully and faithfully performed their duty, and I declare this corner stone to be well formed, true and trusty, and correctly laid, according to the rules of our Ancient Craft. May the building, here to be erected, be conducted and completed amidst the blessings of Plenty, Health and Peace. AMEN.

Response.—So mote it be.

Grand Master.—Brother Grand Director of Ceremonies, you will present the elements of consecration to the proper officers.

The Grand Director of Ceremonies will now present the elements of consecration to the proper officers: Vessel of Corn to the D.G. Master; Wine to the G.S. Warden, and Oil to the G.J. Warden. While this is being done the band should play a joyous air. The Deputy Grand Master comes forward with the vessel of corn, scattering it on corner stone, saying:

Deputy Grand Master.—I scatter this Corn as an emblem of Plenty. May the blessings of bounteous Heaven be showered upon us, and upon this and all like noble undertakings, and may T.G.A. O.T.U. inspire the hearts of the people with Virtue, Wisdom and Gratitude.

Response.—So mote it be.

The Choir will sing:

L.M.

When once of old, in Israel,
Our earthly brethren, wrought with toil;
Jehovah's blessing on them fell
In showers of Corn and Wine and Oil.

The Grand Senior Warden comes forward with vessel of Wine, pours it on corner stone, saying:

Grand Senior Warden.—I pour this Wine as an emblem of Joy and Gladness. May the Great Ruler of the Universe preserve to the people of this, our beloved country, Peace and Harmony, and vouchsafe to them Joy and Gladness and every blessing.

Response.—So mote it be.

The Choir will sing:

L.M.

When there a shrine to Him above
They built, with worship, sin to foil;
On threshold and on Corner Stone,
They poured out Corn and Wine and Oil.

The Grand Junior Warden comes forward with vessel of Oil, pours it on corner stone, saying:

Grand Junior Warden.—I pour this Oil as an emblem of Peace. May its blessings abide with us continually, and may the Grand Master of Heaven and Earth shelter and protect the widow and orphan,

and vouchsafe to them and the bereaved, the afflicted and sorrowing everywhere, the enjoyment of every good and perfect gift.

Response.—So mote it be.

Choir will sing:

L.M.

And we have come, fraternal bands,
With joy and pride, and prosperous spoil,
To honor Him by votive hands,
With streams of Corn and Wine and Oil.

The Grand Master comes forward and extending his hands, says:

Grand Master.—May the Corn of nourishment, the Wine of refreshment, and the Oil of joy, together with all the necessities of life, abound abundantly among men throughout the whole world. May the blessing of Almighty God rest upon this undertaking. May He protect the workmen from every accident. May the structure, here to be erected, be planned in Wisdom, supported by Strength, and adorned in Beauty. And may it long be preserved as a monument of the energy and liberality of its founders, and of this free and enlightened government, under whose protecting care it is our privilege to live. AMEN.

Response.—So mote it be.

The Grand Master then strikes the corner stone three times with his gavel, and then leads in giving public Grand Honors, the brethren all uniting therein.

Grand Director of Ceremonies.—Most Worshipful Grand Master: I present to you, the Architect of this building, who is ready with Craftsmen for the work.

Grand Master.—Worthy Sir: Having thus, as Grand Master of Masons, laid this corner stone, I now deliver these implements of operative masonry into your hands with the fullest confidence that, by your skill and tact, aided by faithful Craftsmen, a fabric will rise which shall add new lustre to this City and Province. May there be no envy, discord, nor confusion among the workmen. May the important duties confided to you be performed, not only to the satisfaction of those who have entrusted you with their fulfilment but in such a manner as shall secure the approbation of your own conscience, and thereby rebound to the honor of our common country.

Brother Grand Director of Ceremonies: You will make the proclamation.

Grand Director of Ceremonies.—In the name of the Most Worshipful Grand Lodge of Alberta of Ancient, Free and Accepted Masons, I now proclaim that the corner stone of the structure here to

be erected, has this day been proved square, level and plumb, true and trusty, and laid according to the rules of our Ancient Craft, by the Grand Master of Masons.

The Grand Master and his officers then return to the platform and resume their places. In the meantime the choir should sing the following or some other suitable.

ODE

Corn, wine and oil, we've poured upon
Our brethren's hope—the Corner Stone,—
The work is well begun;
May Wisdom, Strength, and Beauty now
Each with its attribute endow
That which is to be done.
And when our Temple is complete,
Once more may all the brethren meet
Its Halls to dedicate
To Friendship, Virtue, Truth, and Love,
To Charity, and, all above,
To God, the Good, the Great.

ORATION.

The Orator of the occasion is then introduced by the Grand Master.

After the oration is concluded "Old Hundred" is very appropriate and should be joined in by the whole assembly; after which the ceremonies are terminated with a benediction by the Grand Chaplain.



Benediction by the Grand Chaplain.

Máy the God of Abraham, of Isaac, and of Jacob—the God of our fathers,—graciously bestow His blessing upon the labors of this day, and enable us also to dedicate and devote our lives to His service, that we may display the beauty of true godliness to the honor and glory of His great and holy name.
AMEN.

Response.—So mote it be.

The procession re-forms and returns in the same order to the hall whence it started, where the Grand Lodge will close with the usual formalities





Reception of Visitors



Ceremonies to be Observed When a Grand Officer Visits a Lodge.

When the Worshipful Master is informed that a Grand Officer intends to visit the Lodge, he shall ascertain from him informally whether he desires to be received without form or in form. It is not necessary that any formal announcement of the presence of the Grand Officer be made before he presents himself at the door. The Worshipful Master being informed as to the pleasure of the visiting officer, will then proceed in the manner following:

Reception Without Form.

In this case, no officer or committee will be appointed to attend the visiting officer.

If it be the Grand Master, or the Deputy Grand Master, or the District Deputy Grand Master, when he approaches the door, the Tyler, without giving



any alarm, will open the door, advance a short space into the Lodge, and at once and without waiting permission to speak, will announce in a loud and distinct voice, as follows:

The Most Worshipful the Grand Master, the Right Worshipful Deputy Grand Master, or the District Deputy Grand Master, as the case may be. He will then retire, and close the door when the visiting officer has entered. As soon as the announcement is made, the Worshipful Master will rise in his station, call up the Lodge, bow to the visiting officer, and will then at once take his seat. No further ceremony of any kind is to be observed. The visiting officer will take such place as may be agreeable to himself. If the officer desires to retire from the Lodge, no ceremony will be observed except that as he approaches the door the Worshipful Master will call the Lodge up, and the Junior Deacon or Inner Guard will, without any alarm open the door before him.

If the visiting officer be any other than the Grand Master, the Deputy Grand Master, or the District, Deputy Grand Master, he will be announced by his title, and will enter and retire from the room in same manner which is customary with other visitors.

Reception in Form

In this case, the officer will be appointed by the Worshipful Master to attend on the visiting Grand

Officer. If it be the Grand Master, or the Deputy Grand Master exercising the powers of Grand Master, he is to be preceded by two Stewards with white rods, and a brother bearing the Constitutions; he is to be supported on either hand by the Deacons with black rods. If it be the Deputy Grand Master, not exercising the powers of Grand Master, or the District Deputy Grand Master, he is to be preceded by two Stewards, and supported on either hand by Deacons, with black rods. If it be any other elective Grand Officer, he is to be preceded by two Stewards with white rods. If any other Grand Officers are present with the chief visiting Grand Officer, they will take their appropriate places in the procession. Visiting brethren, not officers, who may accompany the visiting Grand Officer, will follow the Stewards.

It is proper for the Worshipful Master to appoint a Committee of one, two or three members of the Lodge to salute the visiting Grand Officer before he enters the Lodge, and to present him to the Worshipful Master. The brethren so appointed will take their places immediately behind the Stewards.

When the Grand Officer signifies his readiness, the procession will approach the door of the Lodge, and the Tyler, without any alarm, will open the door for them. As soon as they enter the Lodge, the Senior Steward (or the Director of Ceremonies, if there be one present), will announce the title of

the visiting officer in a loud and distinct voice, as follows: The Most Worshipful Grand Master, the Right Worshipful Deputy Grand Master, as the case may be. The procession will proceed to the West side of the Altar, and will open the ranks so that the visiting officer may stand in front of the Altar.

As soon as the announcement is made, the Worshipful Master will call up the Lodge, and if the visiting Grand Officer be the Grand Master, the Deputy Grand Master or the District Deputy Grand Master, he will cause him to be saluted with the Grand Honors* by all present. He may then address the visiting Grand Officer with words of welcome, and the visiting Grand Officer will, if he sees fit, make response. The visitors will then take such place as may be indicated by the visiting Grand Officer. When the visiting Grand Officer approaches the East, the Worshipful Master will vacate his station and deliver the gavel, saying nothing. When a Grand Officer presides in a subordinate Lodge, the Worshipful Master of the Lodge has the right to a seat at his right hand.

*The Grand Honors are as follows:

NINE for the Grand Master and for Past Grand Masters.

SEVEN for Deputy Grand Master, District Deputy Grand Masters, Past Deputy Grand Masters, and Past District Deputy Grand Masters.

FIVE for all other elected Grand Officers, and elected Past Grand Officers, and

THREE for all other distinguished brethren.

When the visiting Grand Officer desires to retire, the procession will be formed as before, in the North, facing the West, and proceed directly to the door.

RECEPTION OF VISITING BRETHREN.

When a brother visits a Lodge, and has been examined or vouched for, the Worshipful Master will send the Senior Deacon to introduce him. The officer conducts him to the West of the Altar, and says:

Worshipful Master, I have the pleasure of introducing to you Brother.....of
Lodge, No.....

The Worshipful Master calls up the Lodge, and says:

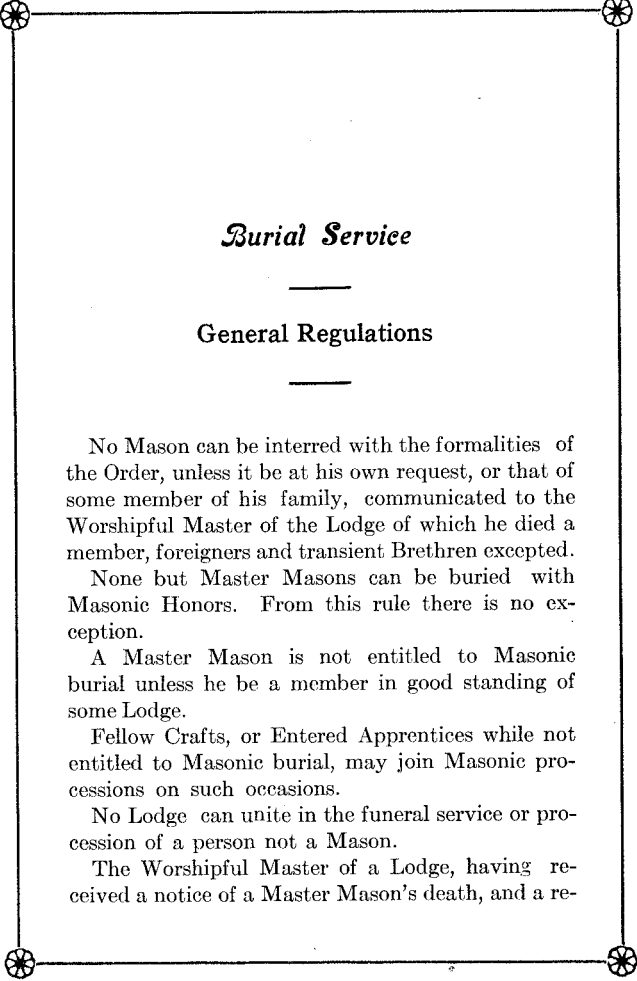
Brother....., it gives me pleasure to introduce to you the members of.....Lodge, No....., and to welcome you to a seat among us. We meet on....., and shall be very glad to welcome you to any of our meetings.

The Senior Deacon conducts the visitor to a seat, and the Lodge is seated. No brother should be allowed to visit a Lodge for the first time without an introduction. If the visitor is a Past Master, he should be invited to a seat in the East, and if he is an officer of any Grand Lodge, or a Past Grand

Officer (elective) of our own Grand Lodge, he should be received with the Grand Honors at the time of his introduction.

The Worshipful Master should see that the proper courtesies are extended to visiting brethren, to make them feel that they are welcome.





Burial Service

General Regulations

No Mason can be interred with the formalities of the Order, unless it be at his own request, or that of some member of his family, communicated to the Worshipful Master of the Lodge of which he died a member, foreigners and transient Brethren excepted.

None but Master Masons can be buried with Masonic Honors. From this rule there is no exception.

A Master Mason is not entitled to Masonic burial unless he be a member in good standing of some Lodge.

Fellow Crafts, or Entered Apprentices while not entitled to Masonic burial, may join Masonic processions on such occasions.

No Lodge can unite in the funeral service or procession of a person not a Mason.

The Worshipful Master of a Lodge, having received a notice of a Master Mason's death, and a re-

quest that he be interred with the Ceremonies of the Order, and being himself satisfied of its propriety, fixes the day and hour for the funeral, and issues his command to summon the Lodge. He may invite as many Lodges as he thinks proper; and the members of those Lodges may accompany their officers in form but the whole ceremony must be under the direction of the Worshipful Master of the Lodge to which the deceased belongs, and he and his officers must be duly honored and cheerfully obeyed on the occasion, except where the M.W. Grand Master, or in his absence, the R.W. Deputy Grand Master, is present and exercises his authority. In case the deceased was not a member of either of the attending Lodges, the procession and ceremony must be under the direction of the Worshipful Master of the oldest Lodge.

The brethren who walk in procession should observe, as much as possible, uniformity in their dress. They should wear black clothes, silk hat, and white gloves, with a band of black crape around the left arm, and a sprig of evergreen in left lapell of coat. No person should be distinguished by a jewel unless he is an officer of one of the Lodges invited to attend in form. Masonic clothing may not be worn at a funeral unless a Lodge has been regularly opened.

In the procession, both to and from the grave, the different Lodges rank according to their seniority;

the junior ones preceding, excepting that the Lodge of which the deceased was a member walks nearest the corpse. Each Lodge should form one division. Members of Chapters, Councils and Commanderies must appear as Master Masons only, except when Knights Templar act as an escort, in which case they may appear in the uniform of that Order. No Brother should leave his place in the procession without the permission of the Worshipful Master.

When the procession arrives at the gate of the cemetery, the Lodge to which the deceased brother belongs as well as the mourners and attendants on the corpse, halt until the members of the other Lodges have formed a square about the grave, when an opening is made to receive them. They then advance to the grave, and on arriving at its foot, the procession reverses, when the clergyman and officers of the acting Lodge take their stations at the head of the grave, and the mourners at the foot. The Masonic service does not begin until the other services, if any, are concluded.

When the M.W. Grand Master, R.W. Deputy Grand Master, a Past Grand Master, or either of the Grand Wardens, joins the procession of a private Lodge, proper respect is to be paid to the rank of such officer. His position will be immediately before the Worshipful Master of the Lodge; and two Deacons, with rods, will be appointed to attend him; the

Deacons walk on his right and left. When the M.W. Grand Master, or R.W. Deputy Grand Master, is present, the Book of Constitution will be borne before him. The honor of carrying the Book of Constitution belongs to the Worshipful Master of the oldest Lodge in the jurisdiction, if he be present. The Book of Constitution must never be borne in a procession unless the Grand Master or Deputy Grand Master be present.

When the procession faces inward, the Deacons and Stewards will cross their rods, so as to form an arch for the Brethren to pass beneath.

Directors of Ceremonies should walk or ride on the left flank (side) of a procession.

The post of honor in a Masonic procession is always in the rear.

Any part of these services may be dispensed with at the discretion of the Worthy Master.



Service in Lodge Room

The Brethren having assembled at the Lodge room the Lodge will be opened in the Master Mason Degree. The Purpose of the Communication is then stated, and remarks upon the character of the deceased may be made by the Worshipful Master and Brethren, when the service will commence, all the Brethren standing:

Worshipful Master.—What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?

Senior Warden.—His days are as grass; as a flower of the field so he flourisheth.

Junior Warden.—For the wind passeth over it, and it is gone, and the place thereof shall know it no more.

Worshipful Master.—Where is now our departed brother?

Senior Warden.—He dwelleth in night; he sojourneth in darkness.

Junior Warden.—Man walketh in a vain shadow, he heapeth up riches, and cannot tell who shall gather them.

Worshipful Master.—When he dieth, he shall carry nothing away; his glory shall not descend after him.

Senior Warden.—For he brought nothing into the world, and it is certain he can carry nothing out.

Junior Warden.—The Lord gave and the Lord hath taken away; blessed be the name of the Lord.

Worshipful Master.—The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

Senior Warden.—God is our salvation, our glory, and the rock of our strength; and our refuge is in God.

Junior Warden.—He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

Worshipful Master.—Can we offer any precious gift acceptable in the sight of the Lord to redeem our Brother?

Senior Warden.—We are poor and needy. We are without gift or ransom.

Junior Warden.—Be merciful unto us, O Lord, be merciful unto us; we trust in Thee. Our hope and salvation are in Thy patience. Where else can we look for mercy?

Worshipful Master.—Let us endeavor to live the life of the righteous, that our last end may be like his.

Senior Warden.—The Lord is gracious and righteous; yea, our God is merciful.

Junior Warden.—God is our God forever and ever; He will be our great guide even unto death.

Worshipful Master.—Shall our Brother's name and virtues be lost upon the earth forever?

Response.—We will remember and cherish them in our hearts.

Worshipful Master.—I heard a voice from heaven saying unto me; "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they rest from their labors, and their works do follow them."

Here the Worshipful Master will take the sacred Roll (a sheet of parchment or paper prepared for the purpose), on which has been inscribed the name, age, date of initiation or affiliation, date of death, and any matters that may be interesting to the Brethren, and shall read the same aloud, and shall then say!

Almighty Father! with humble submission, we leave in Thy hands the soul of our departed Brother.

Response: Amen! So mote it be.

The Masonic Funeral Honors should then be given once; the Brethren to respond:

The will of God is accomplished. AMEN. So mote it be.

The Worshipful Master should then deposit the Roll in the archives of the Lodge.

The following or some other appropriate Hymn may be sung:

ODE. Air Balerna. C.M.

Few are thy days, and full of woe,
O man, of woman born!
Thy doom is written, "Dust thou art,
And shalt to dust return."

Behold the emblem of thy state
In flowers that bloom and die;
Or in the shadow's fleeting form,
That mocks the gazers' eye.

Determined are the days that fly
Successive o'er the head;
Numbered hour is on the wing,
That lays thee with the dead.

Great God, afflict not in Thy wrath,
The short allotted span;
That bounds the few and weary days
Of pilgrimage to man.

The Worshipful Master or Chaplain will repeat the following or some other appropriate prayer:

PRAYER

Almighty and Heavenly Father! infinite in wisdom, mercy and goodness, extend to us the blessings of everlasting grace. Thou alone, art a refuge and help in trouble and affliction. In this bereavement we look to thee for support and consolation.

Strengthen our belief that Death hath no power over a faithful and righteous soul! Though the dust returneth to the dust as it was, the spirit returneth unto Thee. As we mourn the departure of a Brother beloved from the circle of our Fraternity, may we trust that he hath entered into a higher Brotherhood, to engage in nobler duties and in heavenly work, to find rest from earthly labor, and refreshment from earthly care. May Thy peace abide within us, to keep us from all evil! Make us grateful for present benefits, and crown us with immortal life and honor. To Thy name shall be all the glory forever. AMEN.

Response: So mote it be.

ORDER OF PROCESSION

Tyler

With a Drawn Sword.

Stewards,

With Rods.

Musicians.

If they are Masons; otherwise they follow the Tyler.

Master Masons

Senior and Junior Deacons

Secretary and Treasurer

Senior and Junior Wardens.

Past Masters

The Holy Bible, Square and Compasses,
On a blue velvet cushion, carried by the oldest
or some suitable member of the Lodge.

The Officiating Chaplain.

M. W. Grand Master or R.W. Deputy

Grand Master.

If present

The Worshipful Master

Deacon
With Rod.

Deacon
With Rod.

The Body

With the insignia placed thereon.

Pall Bearers on either side

Carriage with flowers
If any

The Chief Mourners

Other Mourners.

A procession shall be formed in this order, which will proceed to the church or the house of the deceased, or to the cemetery, if there be no other service.

At all Masonic Funerals, it is desirable that the bearers should be Masons.

When the head of the procession arrives at the entrance to the building, it should halt and open to the right and left, forming two parallel lines, when the Director of Ceremonies, with the Tyler, will pass through the lines and escort the Worshipful Master and Grand Officers (if any), into the house. The Brethren close in and follow, thus reversing the order of procession; the Brethren with heads uncovered.

SERVICE AT CHURCH OR HOUSE OF DECEASED.

After the religious services have been performed, the Worshipful Master will take his station at the head of the coffin, the Senior Warden at his right, the Junior Warden at his left; the Deacons and Stewards with rods crossed, the former at the head, and the latter at the foot of the coffin, the Brethren forming a square, when the Masonic service will commence by the Worshipful Master or Chaplain repeating the following prayer, in which all the Brethren will join:

PRAYER

Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not

into temptation, but deliver us from evil. For Thine is the kingdom, and the power and the glory forever. AMEN.

Response: So mote it be.

Worshipful Master: Brethren, we are called upon by the imperious mandate of death, against whose free entrance within the circle of our fraternity the barred doors and Tyler's weapon offer no impediment, to mourn the loss of one of our Brethren. The dead body of our beloved Brother lies in its narrow house before us, overtaken by that fate which must sooner or later overtake us all; and which no power or station, no wealth or honor, no tears of friends or agonies of relatives can avert; teaching the impressive lesson, continually repeated but soon forgotten, that every one of us must ere long pass into the shadow of death.

Senior Warden.—In the midst of life we are in death; of whom may we seek succour but of Thee, O Lord, who for our sins art justly displeased. Thou knowest, Lord, the secrets of our hearts; shut not Thy merciful ears to our prayer.

Junior Warden.—Lord, let me know my end, and the number of my days, that I may be certified how long I have to live.

Worshipful Master.—Man that is born of a woman is of few days and full of trouble. He

cometh forth like a flower, and is cut down, he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months is with Thee; Thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not till the heavens be no more.

Senior Warden.—Our life is but a span long, and the days of our pilgrimage are few and full of evil.

Junior Warden.—So teach us to number our days that we may apply our hearts unto wisdom.

Worshipful Master.—Man goeth forth to his work and to his labor until the evening of his day. The labor and work of our brother is finished. As it hath pleased Almighty God to take the soul of our departed Brother, may he find mercy in the great day when all men shall be judged according to the deeds done in the body. We must walk in the light while we have light; for the darkness of death may come upon us at a time when we may not be prepared. Take heed, therefore watch and pray; for ye know not when the time is, ye know not when

the Master cometh, at even, at midnight, or in the morning. We should so regulate our lives by the line of rectitude and truth that, in the evening of our days, we may be found worthy to be called from Labor to Refreshment, and duly prepared for a translation from the terrestrial to the celestial Lodge, the Fraternity of the spirits of just men made perfect.

Senior Warden.—Behold, O Lord, we are in distress! Our hearts are turned within us; there is none to comfort us; our sky is darkened with clouds and mourning and lamentations are heard among us.

Junior Warden.—Our life is a vapor that appeareth for a little while, and then vanisheth away. All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof faileth away.

Worshipful Master.—It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart.

Response:—So mote it be.

The following or some other appropriate hymn may be sung:

HYMN

1. Now the labourer's task is o'er
Now the battle day is past;
Now upon the farther shore

Lands the voyager at last.
 Father, in Thy gracious keeping
 Leave we now Thy servant sleeping.

2. There the earth of earth are dried;
 There its hidden things are clear;
 There the work of life is tried
 By a juster Judge than here.
 Father, in Thy gracious keeping
 Leave we now Thy servant sleeping.
3. There the penitents, that turn
 To the Cross their dying eyes,
 All the love of Christ shall learn
 At His feet in paradise.
 Father, in Thy gracious keeping
 Leave we now Thy servant sleeping.
4. There no more the powers of hell
 Can prevail to mar their peace;
 Christ the Lord shall guard them well,
 He Who died for their release.
 Father, in Thy gracious keeping
 Leave we now Thy servant sleeping
5. "Earth to earth, and dust to dust,"
 Calmly now the words we say,
 Left behind we wait in trust
 Till the Resurrection Day.
 Father, in Thy gracious keeping
 Leave we now Thy servant sleeping. AMEN

The service may be concluded with the following or some other suitable Prayer by Worshipful Master or Chaplain:

PRAYER

Most Glorious God, Author of all good and Giver of all mercy, pour down Thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our own approaching fate, and by drawing our attention towards Thee, the only refuge in time of need, induce us to so regulate our conduct here, that, when the moment arrives for us to quit this transitory scene, the enlivening prospect of Thy mercy may dispel the gloom of death, may our departure hence be in Thy peace and favor. May we be received into Thine everlasting kingdom, and there join in union with our friends and enjoy that unceasing felicity which is allotted to the souls of just men made perfect. AMEN.

Response.—So mote it be.

If the remains of the deceased are to be removed to a distance where the brethren cannot follow to perform the ceremonies at the grave, the procession will return to the Lodge Room, and the Lodge closed in due form.

SERVICE AT THE GRAVE

When the solemn Rites of the dead are to be per-

formed at the grave, the procession will proceed to the cemetery in the same order as they came, and when the Brethren have taken their positions at the grave in the regular way, and after the clergyman has performed the religious services of the Church, the following prayer will be given by the Worshipful Master or Chaplain:

PRAYER

Almighty and most merciful Father, we adore Thee as the God of Time and Eternity. As it has pleased Thee to take from us one dear to our hearts, we beseech Thee to bless and sanctify unto us this dispensation of Thy Providence. Inspire our hearts with wisdom from on high, that we may glorify Thee in all our ways. May we realize that Thine all-seeing eye is upon us, and be so influenced by the spirit of truth and love to perfect obedience, that we may enjoy Thy approbation here below. And when our toils on earth shall have ceased, may we be raised to the enjoyment of fadeless light and immortal life in that kingdom where faith and hope shall end, and love and joy prevail throughout eternal ages! And Thine, O righteous Father! be the glory forever. AMEN.

Response.—So mote it be.

EXHORTATION.

Worshipful Master.—Brethren, the solemn notes

that betoken the dissolution of this earthly tabernacle, have again alarmed our outer door, and another spirit has been summoned to the land where our fathers have gone before us. Again are we called upon to assemble among the habitations of the dead, and to behold the narrow house appointed for all living. Here around us, in that peace which the world can neither give nor take away, sleep the unnumbered dead. The gentle breeze fans their verdant covering; they heed it not; the sunshine and the storm pass over them and they are not disturbed. Stones and lettered monuments symbolize the affection of surviving friends, yet no sound proceeds from them, save that silent but thrilling admonition "Seek ye the narrow path and the straight gate that lead unto eternal life."

Again are we called upon to consider the uncertainty of human life, the immutable certainty of death and the vanity of all human pursuits. Deceit and decay are written upon every living thing; the cradle and the coffin stand in juxtaposition to each other; old age and youth touch hands and it is a melancholy truth that so soon as we begin to live, that moment also, we begin to die. It is passing strange that notwithstanding the daily mementoes of mortality that cross our path, notwithstanding the funeral bell so often tolls in our ears and the mournful procession goes about our

streets, that we will not more seriously consider our approaching fate. We go on from design to design and add hope to hope and lay out our plans for the employment of many years, until we are suddenly alarmed at the approach of the messenger of death at a moment when we least expect him and which probably consider to be the meridian of our existence.

What then are all the externals of human dignity, the power of wealth, the dreams of ambition, the pride of intellect or the charms of beauty, when Nature has paid her just debt? Fix your eyes upon the last sad scene, view life stripped of its ornaments, and you must be persuaded of the utter emptiness of these things. In the grave all fallacies are detected, all ranks are levelled, all distinctions are done away; the monarch, at whose bidding nations pay obeisance, and the beggar, shivering at the gate, are equals in the house of death.

While we drop the sympathetic tear over the grave of our departed Brother, let us cast around his faults, what ever they may have been, the broad mantle of Masonic charity, nor withhold from his memory the commendations which his virtues claim at our hands. Perfection on earth has never yet been attained. The wisest as well as the best of men have erred. Suffer then the frailties of human nature to plead for him who can no longer plead for himself.

Our present Meeting and Proceedings will have been useless if they fail to excite our serious reflections and strengthen our resolutions for amendment. Be persuaded then my Brethren, by the uncertainty of human life, and the unsubstantial nature of all its pursuits, and no longer postpone the all-important concern of preparing for eternity. Let us each embrace the present moment, and while time and opportunity offer, prepare for that great change; when the pleasures of this world shall be as poison to our lips, and the happy reflections of a well spent life afford our only consolation. Thus shall our hopes be not frustrated nor we hurried unprepared into the presence of an all-wise and powerful Judge, before whom the secrets of all hearts shall be known. May our faith be evinced by the correct moral walk and deportment. May our hope be bright as the glorious mysteries which shall be revealed hereafter, and our charity boundless as the wants of our fellow creatures. And having faithfully discharged the great duties which we owe to God, to our neighbor, and to ourselves, when at last it shall please the Grand Master of the Universe to summon us into His eternal Presence, may the trestleboard of our whole lives bear such inspection, that it may be given to us "to eat of that hidden manna" and to receive the "white stone with a new name written", that will ensure perpetual and unspeakable happiness at his right hand forever more.

If quartette available, the following hymn may be sung:

1. Days and moments quickly flying,
Blend the living with the dead;
Soon will you and I be lying
Each within our narrow bed.
2. Soon our souls to God who gave them
Will have sped their rapid flight;
Able now by grace to save them,
O that while we can we might.

AMEN.

(The Worshipful Master then, taking the white lambskin Apron, continues):

The lambskin or white leather Apron is the emblem of innocence, and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star or Garter, when worthily worn.

(The Worshipful Master then deposits the Apron in the Grave.)

"This emblem I now deposit in the grave of our deceased Brother. By it we are reminded of the universal dominion of death. The arm of friendship cannot interpose to prevent his coming; the wealth of the world cannot purchase our release; nor will the innocence of youth or the charms of beauty propitiate his purpose. The mattock, the coffin, and

the melancholy grave, admonish us of our mortality, and that sooner or later, these frail bodies must moulder in their parent dust."

(The Worshipful Master holding the Evergreen, continues:)

"This Evergreen, which once marked the temporary resting-place of the illustrious dead, is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us that shall survive the grave, and which shall never, never, never die. By it we are admonished, that though, like our brother, whose remains lie before us, we shall soon be clothed in the habiliments of death and deposited in the silent tomb, yet through our belief in the Resurrection we may confidently hope that our souls will bloom in the eternal spring.

The following may then be given by the Worshipful Master:

Say ye, that now alas! has come the night

When peace and silence hold unrivalled sway?

When 'neath the sceptre of death's awful night

Our Brother left the realms of time-worn day.

Then hush! ye craftsmen friends, who loved him well

I say that to him comes a wondrous sight,

Our brother now, is underneath the spell

Of our Grand Master's everlasting light.

Yes, I admit its solemnness and dread,

But are not Masons taught the way to die,
And I repeat, our brother is not dead.

He built on earth a Lodge room in the sky,
Where with Master Builder, lo he waits
For you, my brethren all, at heaven's eternal
Gates.

AMEN.

Worshipful Master.—This too, I deposit in the grave. Farewell, my brother!

The Brethren then move in procession round the grave and severally drop the sprig of evergreen on the coffin saying "Farewell, my brother," after which the Masonic Funeral Honors are given.

FUNERAL HONORS

The Funeral Honors are given by extending the hands towards the grave with the palms up.

Worshipful Master.—To the grave we consign the mortal remains of our beloved Brother.

Then cross the arms over the breast, the left above the right, the fingers touching the shoulders.

Worshipful Master.—We cherish his memory here.

Then raise the hands above the head, looking upward.

Worshipful Master.—His spirit we commend to God who gave it.

Then drop the hands to the sides.
(It is proper to give the funeral honors but once.)

Worshipful Master.—Inasmuch as it has pleased Almighty God, in His infinite wisdom, to take unto himself the soul of our departed brother, we therefore commit his body to the grave.

Earth to earth.

Earth being sprinkled on the coffin.

Ashes to ashes.

Earth being sprinkled on the coffin

Dust to dust.

Earth being sprinkled on the coffin.

Worshipful Master.—Friend and Brother, we bid thee a last and long farewell. Thou art at rest from thy labors, may it be in holy peace.

Worshipful Master.—To those who are not members of our Fraternity, I would say, that from time immemorial it has been the custom among the Fraternity of Free and Accepted Masons, at the request of a Brother, to accompany his remains to the place of interment, and there deposit them with the usual formalities.

In conformity to this usage, and at the desire of our Brother, whose memory we revere, and whose loss we now deplore, we have assembled in the character of Masons, to offer before the world, the last tribute of our affection, thereby demonstrating the sincerity of our past esteem for him, and our steady attachment to the principles of our Order.

The Great Creator, having been pleased to remove our Brother from the cares and troubles of this transitory existence to a state of endless duration, thus severing another link from the fraternal chain that binds us together, may we who survive him be more strongly cemented in the ties of union and friendship, and during the short space allotted us here, wisely employ our time, and, in the reciprocal intercourse of friendly acts, mutually promote the welfare and happiness of each other.

To those of his immediate relatives and friends, who are most heart-stricken at the loss we have all sustained, we have but little of this worlds' consolation to offer. We can only sincerely, deeply, and most affectionately sympathize with them in their bereavement; but we can say, that He who tempers the wind to the shorn lamb looks down with infinite compassion upon the widow and fatherless in the hour of their desolation; and that the Great Architect of the Universe will fold the arms of His love and protection around those who put their trust in Him.

Then let us improve this solemn warning, so that, when the gates are opened and the great white throne is set, we shall receive from the Judge Supreme, the thrilling invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The following or some appropriate hymn may be sung:

HYMN

1. Sleep thy last sleep,
Free from care and sorrow;
Rest where none weep,
Till the eternal morrow;
Though dark waves roll
O'er the silent river,
Thy fainting soul
Jesus can deliver.
2. Life's dream is past,
All its sin, its sadness;
Brightly at last
Dawns a day of gladness.
Under thy sod,
Earth receive our treasure,
To rest in God,
Waiting all His pleasure.
3. Though we may mourn
Those in life the dearest,
They shall return,
Christ when Thou appearest:
Soon shall Thy voice,
Comfort those now weeping,
Bidding rejoice
All in Jesus sleeping.

AMEN.

The following Prayer may be given by the Worshipful Master or the Chaplain:

PRAYER

Our Father who art in heaven, it hath pleased Thee to take from among us those who were our brethren. Let time, as it heals the wounds thus afflicted upon our hearts and on the hearts of all who were near and dear to them, not erase the salutary lessons engraved there; but let those lessons, always continuing distinct and legible, make us and them wiser and better. And whatever distress or trouble may hereafter come upon us, may we ever be consoled by the reflection that Thy wisdom and Thy love are equally infinite, and that our sorrows are not the visitation of thy wrath, but the result of the great law of harmony by which everything is being conducted to a good and perfect issue in the fullness of Thy time. Let the loss of our Brethren increase our affection for those who are yet spared to us, and make us more punctual in the performance of the duties that Friendship, Love and Honor demand.

When it comes to us also to die, may a firm and abiding trust in Thy mercy dispel the gloom and dread of dissolution. Be with us now, and sanctify the solemnities of this occasion to our hearts, that we may serve Thee in spirit and understanding. And to Thy name shall be the glory and the praise forever. **AMEN.**

The Benediction will then be pronounced by the Worshipful Master, or Chaplain, as follows :

The Lord bless us and keep us ! The Lord make His face to shine upon us, and be gracious unto us, The Lord lift upon us the light of His countenance, and give us peace !

Response.—Amen ! So mote it be !

The procession will then reform and return to the Lodge-room, and the Lodge will be closed in the customary manner.



